A

DISCOURSE

CONCERNING

Tranſubſtantiation:

In which the *Words of the Inſtitution* of the *Lord's Supper* are particularly conſidered.

Preached at SALTERS-HALL, *February* 13, 1734-5.

By *W. HARRIS*, D. D.

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M DCC XXXV.

BRITISH MUSEUM

LUKE xxii. 19, 20.

This is my body which is given for you: [*which is broken for you,* 1 Cor. xi. 24.] *This do in remembrance of me.*——*This cup is the new teſtament in my blood, which is ſhed for you.*

THESE words, according to the doctrine of the *Reformed Churches*, are to be underſtood in a *figurative* and ſpiritual ſenſe, and to mean no more than, This bread *ſignifies* my body, which will ſhortly be broken, and this cup my blood, which will ſhortly be ſhed, for the redemption of the world; and the eating this bread, and drinking this cup, are to be a ſtanding *memorial*

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of my death, in the Chriſtian church, to the end of the world.

The *church of Rome*, on the contrary, pretends, that theſe words muſt be underſtood in a ſtrict, and *literal* ſenſe, and to ſignify, that the *bread* and *wine* in the Lord's Supper, when theſe words are pronounced by a Prieſt, with an intention of conſecrating them, are immediately changed into the real natural *body* and *blood* of Chriſt, and become his real *fleſh* and *blood*; and that they ceaſe to be any longer bread and wine, and have nothing but the appearance, and accidents of them left. 'Tis thus expreſs'd by the *council of Trent*, which was their laſt *general council*, and is the ſtandard of *modern Popery*, *viz.* That *by the conſecrating of bread and wine Jeſus Chriſt, very God, and very man, is truly, really, and ſubſtantially contained under the ſpecies of thoſe ſenſible ſigns; that there is a converſion of the whole ſubſtance of bread, in this holy ſacrament, into the whole ſubſtance of the body of Chriſt; and of the whole ſubſtance of wine into his blood; which converſion is fitly and properly called Tranſubſtantiation* [1]. And the council denounces an *anathema* againſt all *who believe and teach otherwiſe.*

[1] Concil. Trid. Seſſ. 13. c. 6.

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This is further explained in the *Trent Catechiſm*; That 'tis the *true body of Chriſt which was born of the virgin, and is now in heaven, together with his ſoul and divinity*: That 'tis *entire in every part of the bread, and every drop of the wine*, and that *no part of the ſubſtance of bread and wine remains*: That the *accidents of bread and wine, which do remain, are in no ſubject*, but *exiſt by themſelves in a wonderful manner*, and which is not *too curiouſly to be enquired into* [2].

This is the point I am to debate at this time; and becauſe theſe words are made the principal ſupport of this doctrine, I ſhall confine myſelf to this ſingle view of the caſe. What I have to offer againſt this interpretation of the words, I ſhall reduce to the following obſervations.

§. 1. There is no *neceſſity* of underſtanding theſe words in this ſenſe. If indeed they could be underſtood in no other ſenſe, and were not capable of any other conſtruction, it were another caſe; but they will eaſily and fairly admit of another ſenſe. I readily acknowledge the known rule of interpretation, That the literal ſenſe of words is not to be forſaken, and a figurative one followed, without neceſſity: The natural

[2] Catech. ad Parochos, P. 2. De Euchar.

and

and proper ſenſe is always to be preferred, where the caſe will admit and allow it; but then it is as certain a rule, That the literal ſenſe *ought* to be forſaken, and a figurative ſenſe received, where the *nature* of the ſubject, the relation to the *context*, or any other circumſtance of things, evidently require and make it neceſſary.

Now what I obſerve here, as the firſt and loweſt exception to this interpretation is, That there is no manner of *neceſſity* to underſtand theſe words in a ſtrict and literal ſenſe, but they *may* fitly be underſtood in a figurative one; whether they *ought* to be, or not, muſt be conſidered afterward. For the proof of this obſervation, I appeal to the frequent figurative expreſſions of a like kind in our Lord's diſcourſes with his diſciples, when he is ſpeaking of himſelf, and upon all occaſions, agreeably to the language of the Eaſtern nations, and of the *Jewiſh* church. And the beſt way to underſtand any author's expreſſions, is to attend to his phraſeology, and uſe of words, in like caſes in other inſtances. Thus, for example, when our Lord ſays of himſelf, *I am the door*, and the *true vine*, and the *good ſhepherd*; when he calls his body *this temple*, and the church *his body*; when he ſays, the *field is the world*; the *tares are the children of the wicked one*; the *harveſt is the*

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end of the world; the *reapers are the angels*; and when the apoſtle ſays, *Chriſt is our paſſover*, and *this rock is Chriſt*; the meaning is not, that theſe are the very things themſelves, but only that they *ſignify* theſe ſeveral things; that there is ſome reſemblance and likeneſs between them, and they are proper images and repreſentations of them. Theſe are confeſſed on all hands to be figurative expreſſions, of an obvious and eaſy ſignification, which were never miſtaken by any one, or pretended to be uſed in a literal ſenſe. Nothing is more uſual in all language, and among all nations, than to put the *ſign* for the *thing* ſignified by it. So is *wax* when it becomes a *ſeal*, and *gold* and *ſilver* when coined into *money*.

This expreſſion therefore, *This is my body*, *may* be underſtood in a figurative ſenſe, and to mean, This bread *ſignifies* my body, and is deſigned to be a *memorial* of it; and no man can pretend to ſay, That they *cannot* be ſo underſtood, and are not *capable* of ſuch a ſignification, or that there is any *neceſſity* of underſtanding them otherwiſe. And why then ſhould we draw a needleſs difficulty upon the Chriſtian doctrine, and perplex the minds of men, without any manner of neceſſity, and when the words can ſo eaſily be underſtood in another ſenſe?

§. 2. 'Tis not a convenient, or *probable* ſenſe, *i. e.* agreeable to the *ſubject* ſpoken of, and the *occaſion* of ſpeaking them. 'Tis another rule of interpretation, That words and phraſes muſt be underſtood ſuitably to the *ſubject* to which they belong, and the *occaſion* of ſpeaking them, and according to the *genius* and cuſtoms of the people where they are ſpoken. So terms of art are underſtood agreeably to the ſeveral arts to which they relate; and the *Jews*, and all the Eaſtern nations were known to delight in parabolical and figurative repreſentations; and nothing was more frequent, or better underſtood among them.

If we conſider theſe words in this view, we ſhall find the matter ſtand thus: Our Lord had been juſt celebrating the laſt *paſſover* with his diſciples, a little before his ſufferings, which was a ſolemn feſtival appointed by God, in commemoration of the angel's paſſing over the houſes of the *Iſraelites*, when he ſlew all the firſt-born of *Egypt* [3]. It conſiſted in eating a roaſted lamb, with unleavened bread and bitter herbs.----The eating the paſchal lamb was called the *Lord's Paſſover* [4]. So the *Jewiſh* church

[3] Exod. x.

[4] The *Jews* called the Paſſover the *body of* the paſchal lamb. *Buxt. Vind. cont. Cap. p.* 14.

always

always underſtood it, from the firſt inſtitution of it to this day. The apoſtles, who were all *Jews* by birth and religion, well underſtood the nature of their own Paſſover, as they had been accuſtomed all along to ſuch ways of repreſentation in our Lord's diſcourſes.

Now when the Paſſover was finiſhed, our Lord took ſome of the bread which remained of the paſchal ſupper, and broke it, and ſaid, *This is my body*; and ſome of the wine, and poured it forth, and ſaid, *This cup is the new teſtament in my blood: i. e.* I appoint this ſupper to be a perpetual memorial of my ſuffering and death which are now approaching; as the eating the paſchal lamb was of the angel's paſſing over the houſes of the *Iſraelites*. I appeal to any ingenuous and impartial mind, whether this is not the natural ſenſe of the expreſſions and much the more probable and likely ſenſe; more agreeable to the ſubject and occaſion of them, and which makes the whole tranſaction uniform, and all of a piece: And whether it is not very unnatural and diſagreeable, to ſuppoſe our Lord immediately after the obſervation of the Paſſover, which was ſo well underſtood by the diſciples, to inſtitute another ordinance inſtead of it, with ſo ſtrange a meaning as was never heard of before, and entirely different from the

occaſion of it, and without the leſt hint, or intimation of ſo extraordinary a thing. Can one think it likely that it ſhould never be made a queſtion by the ſcrupulous diſciples; nor more objected afterwards to the Chriſtians by the Pagan writers,[5] who were full of queſtions and cavils, upon other matters, where there was leſs occaſion given.

Beſides, the nature of a *ſacrament* requires this, which is allowed to be, a viſible *ſenſible* ſign of a *ſpiritual* bleſſing and benefit. There is always ſomething ſenſible, to repreſent ſomething ſpiritual; ſo *water* in baptiſm, ſignifies the *waſhing away our ſins*, [6] and the *anſwer of a good conſcience toward God*: [7] And *bread* and *wine* in the Lord's Supper ſignify the *body* and *blood* of Chriſt, which was broken and ſhed for us, and the *bleſſings* we obtain by his death. Whereas upon this ſuppoſition, there is no viſible ſign of the thing, but the very thing itſelf; and becauſe nothing can be a ſign of itſelf, this deſtroys the definition and alters the *nature* of a ſacrament.

Upon theſe accounts we conclude it more agreeable to the ſubject, the occaſion,

[5] When any thing of this kind is mentioned in the Chriſtian *Apologiſts*, 'tis conſtantly denied of themſelves, and ſtrongly retorted upon their adverſaries.

[6] Acts xxii. 6. [7] 1 Peter iii. 21.

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and all the circumſtances of it, to underſtand theſe words in a figurative, and not in a literal ſenſe.

§. 3. 'Tis not a *conſiſtent* ſenſe, or ſuitable to the other expreſſions which are here uſed concerning it. If this expreſſion was deſigned to be underſtood in a literal ſenſe, then according to all the rules of reaſonable conſtruction, ſo muſt the other expreſſions too which belong to the ſame matter, and were ſpoken at the ſame time; eſpecially if any of them are exactly parallel to this. It would be very unreaſonable to pick out a ſingle ſentence in the ſame diſcourſe, and underſtand it in a ſtrict and *literal* ſenſe, when the other expreſſions round about it, are plainly *figurative* and alluſive, or require it to be ſo underſtood; and ſo we find it always was in our Lord's parabolical diſcourſes where the figure is continued quite thro', and appears in every part.

If we conſider the matter in this light, we ſhall find that neither theſe words, nor the other expreſſions here uſed, can be underſtood in any conſiſtency with themſelves, without a figure. If the demonſtrative *this* [8] refers to the *bread* ſpoken of in

[8] Tho' τοῦτο does not agree with ἄρτος, yet it will with the whole ſentence, *this bread, taken, broken and bleſſed*; of

in the foregoing verſe, and there is no other antecedent to which it can refer; then *this bread* which he took, and bleſſed, and brake, *is my body*, in the rigour of the letter, will ſignify, that it was both *bread*, and *his body*, at the ſame time; or that the bread *was* the ſubſtance of Chriſt's body, and not *changed* into it; which is a flagrant inconſiſtency, for they are not only diſtinct, but quite different things: And when theſe words, *this is* MY *body*, are pronounced by a prieſt, it will neceſſarily ſignify the change to be made, into the body of the *prieſt*, and not of *Chriſt*; unleſs you allow a figure, and ſuppoſe him to ſpeak in the perſon of Chriſt. Our Lord ſays, *This is my body which is* BROKEN *for you*, when it was not yet broken; but only in the figure and repreſentation of it.

Again, he ſays,--- *this do in remembrance of me*, εἰς τὴν ἐμὴν ἀνάμνησιν, as a memorial of me. *q. d.* As often as you eat this bread, and drink this cup, think of me who died for you: Don't forget me when I am *gone*

of which conſtruction there are many inſtances in the LXX, and in the new teſtament. Eph. ii. 8. *Ye are ſaved by grace, thro' faith, and that not of your ſelves,* καὶ τοῦτο, *it is the gift of God.* τοῦτο cannot agree either with χάριτι or πίστις, but it refers to the whole ſentence, *q. d.* This appointment and conſtitution, that we are *ſaved by grace thro' faith*, is a free favour and vouchſafement of God.

to the Father, and *you ſhall ſee me no more*: Keep up the remembrance of your abſent friend and benefactor by this token of love and reſpect; as the paſchal lamb was a perpetual memorial of the *Iſraelites* deliverance and preſervation in *Egypt*. This is certainly the obvious meaning of the words. But if the natural body and blood of Chriſt be really preſent in the ſacrament, how is it then a *memorial* of him? Do we properly *remember* one who is preſent with us? Does not a memorial ſet up, or obſerved in remembrance of any perſon or action, ſuppoſe that perſon to be abſent, and that fact to be paſſed? With what propriety can it be ſaid, Take my body in remembrance of my body: Take my ſelf for a token to remember me by? [9] May we not with as good ſenſe talk of *ſeeing* an *abſent* friend, as *remembring* one who is *preſent*? No, he is not now bodily preſent with us, but at a diſtance from us: So our Lord told the diſciples, *Me you have not always*; [1] and the Apoſtle ſays, *Tho' we have known Chriſt after the fleſh, yet henceforth know we him no more.*[2] This is to ſupply the place of his preſence, and to be in ſome ſort inſtead

9 Nemo recordatur niſi quod in præſentia non eſt poſitum. *Aug. in Pſal.* xxxvii.

[1] Matth. xxvi. 11. [2] 2 Cor. v. 16.

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of it. So that this ſuppoſition would alter the great *deſign* of the ſacrament, as the former did the nature of it; for it would make it converſing with Chriſt preſent, and not a memorial of him abſent. 'Tis in this ſenſe the apoſtle ſays, *Ye ſhew forth the Lord's death till he come*, καταγγέλλετε,[3] declare it to others, and make an open profeſſion of it, as the *Iſraelites* were required to *ſhew* to their children what the Lord had done for them.[4]

Beſides, our Lord ſays as expreſſly, *This cup is the new teſtament in my blood*, as, *This is my body*; and according to all the reaſon and rules of interpretation, we muſt be obliged to underſtand this expreſſion in a literal ſenſe too. And then if there is any real and ſubſtantial change, it muſt be of the *cup*, and not of the *wine*, for he ſays, *This cup is the new teſtament*. Well, *This cup*, i. e. the wine in this cup, which is itſelf a figure, *is the new teſtament*, that is, not only procures, and confirms it to us, or ſignifies and repreſents it, but literally, *this cup* IS *the new teſtament*; which is language ſo ſtrange and uncouth, that I know not whether any Papiſt will pretend to own it: But the reaſon however is common to both, and if one part of the ſen-

[3] 1 Cor. xi. 26. [4] Exod. xiii. 8.

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tence muſt be underſtood in a ſtrict literal ſenſe, the other, which is exactly parallel, muſt be underſtood ſo too; and they muſt neceſſarily either both be true, or both be falſe, unleſs a reaſon of the diſtinction can be aſſigned, and the difference between them pointed out.

'Tis further conſiderable to this purpoſe, That our Lord himſelf expreſſly calls it, after the inſtitution and celebration of it, *the fruit of the vine.*[1] And the apoſtle ſpeaks of it in ſuch a manner, as plainly ſhews he had no ſuch apprehenſion of the matter; for he calls it *bread* three ſeveral times, in the verſes immediately following the inſtitution, as if he would purpoſely guard againſt ſuch a conceit; *As oft as ye eat this bread, and drink this cup*; and *Whoſoever eateth this bread, and drinketh this cup*; and, *So let him eat this bread and drink this cup*; τὸν ἄρτον τοῦτον, and τοῦ ἄρτου, this bread remaining bread, not this body, where there is no bread remaining. And the apoſtle ſometimes repreſents the whole action, by the *breaking of bread.*[2]

This makes all the expreſſions agreeable to the ſubject, and conſiſtent with themſelves, and renders it together a regular and beautiful repreſentation of the matter. I add further,

[1] Matt. xxvi. 29. [2] Acts ii. 42. xx. 7.

§. 4. That this ſenſe of the words is not *reaſonable*, or agreeable to the principles of *human* nature. As we conſiſt of a *conſcious* principle, and a *material* body, ſo the only powers by which we attain all our knowledge, are our *reaſon*, and our *ſenſes*; and we have no other by which to raiſe *ideas*, or paſs a *judgment* on any thing. We juſtly conclude, that God will deal with us, in all his tranſactions, ſuitably to the nature he has given us, and not contrary to it. Whatſoever therefore is contrary to the reaſon of our minds, and the ſenſes of our body, in the due exerciſe of them, and upon their proper objects, is juſtly accounted *abſurd*.

Now this is the caſe here; for all the reaſon of our minds informs us, from all the circumſtances of things, that *this is my body*, *can* only mean, This bread broken *ſignifies* my body which is ſhortly to be broken for you; and not, this is my *real* natural body. 'Tis plain the diſciples could not ſo underſtand him, at the time of the inſtitution; for his natural body was then before them, and was not yet broken. They ſaw him whole and entire before their eyes. He took the bread of the paſſover in his hands, when he ſpake theſe words, and when he had bleſt it, eat it; and they could never ſuppoſe that he took his whole

body

body into his own hands, and that he *eat himſelf*, which would ſhock all the reaſon in the world. We can judge of no ſenſible object whatſoever, but by the eſſential properties which deſcribe its nature, and diſtinguiſh it from others; nor do we pretend to know the abſtract nature and eſſence of any thing. Now to ſuppoſe any object to be one thing, while it has only the properties of another, and none of the properties of that thing, is manifeſtly contrary to reaſon. Indeed no man can pretend that his own reaſon would ever have led him to ſuch a ſenſe of the words, or that it was reaſonable ſo to underſtand them. This is ſo evident, that ſeveral of the greateſt men of the church of *Rome*, have ingenuouſly given up this ground, and refer it wholly to the authority of the church.

It will be ſaid; But this is a matter of *faith*, and not of *reaſon*: 'Tis a myſtery to be believed, and is above reaſon.-----But there is always a reaſon of faith, and a *motive* of credibility, of any propoſition or any fact. We muſt firſt underſtand what we are to believe, and in what ſenſe we are to believe it. 'Tis the office of reaſon duly diſpoſed and inſtructed, to help us to underſtand the objects of our faith, ſo far as we are concerned to believe them, whatſoever

further there may be in the things themſelves; or elſe we muſt lie open to all the impoſture and deluſion in the world, and be obliged to believe whatſoever any man has the confidence and preſumption to paſs upon us as the will of God: And an unreaſonable faith, or believing without a reaſon, is a great abſurdity, and could have no virtue, or acceptableneſs in it. We are enquiring what we are to believe, and in what ſenſe this expreſſion is to be underſtood; and that is the province of reaſon, and neither againſt it, or above it.

Beſides, 'Tis contrary to our *ſenſe*, which is the proper judge in matters of ſenſe. We plainly diſcern that 'tis bread and wine after theſe words are pronounced, as much as before; and not the body and blood of a man: It has not only the ſame *figure* and appearance, but the ſame *nature* and properties it had before, the ſame form, the ſame ſmell and taſt. 'Tis ſeparated indeed to a ſacred uſe, by virtue of Chriſt's appointment, which is the proper *conſecration* of it; *i. e.* 'Tis a memorial of his death, and of the new covenant; and this, I hope, is no *conjuration*, as a late writer [3] is pleaſed to expreſs it; but 'tis nevertheleſs bread and wine, and equally capable of

[3] *Rights* p. 108.

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anſwering this purpoſe, without any ſuch change of them, and much more properly too. Here is a *concurrence* of our ſenſes, and of the ſenſes of all mankind, at all times, and in a proper object of ſenſe. We *ſee* with our eyes that 'tis bread and wine; and if they are more eaſily miſtaken, we *feel*, and *handle* it, we *ſmell*, and *taſt* it. There is no difference poſſible to be obſerved, by any of our ſenſes, with the cloſeſt inſpection, and exacteſt ſcrutiny, before and after the conſecration, or between that bread and any other. So that here is not a doubtful and diſputable matter, for which ſeveral things may be ſaid on either ſide; but there is a plain ſenſible *fact* on one ſide, and only a confident *aſſertion* on the other. 'Tis indeed a down-right defiance and affront to all the reaſon and ſenſe of mankind, which yet are the only faculties by which we can judge of any thing.

If it be ſaid, That our ſenſes often *deceive* us, as in the apparent dimenſions of the ſun, the diſtance of the ſtars, and when a ſtrait ſtick appears crooked in the water: --- I anſwer, That is not becauſe our ſenſes, eſpecially in concurrence with our reaſon, are not the proper judges of ſenſible objects; but becauſe they are not rightly circumſtanced, by reaſon of undue diſtance,

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or an unapt medium through which we ſee them. Nor do they properly deceive us when a due conſideration is had of all the circumſtances of the caſe. If we cannot judge by our ſenſes of ſenſible objects, in a due ſituation and circumſtance, then we muſt be liable to perpetual deceit by our nature and make; then we cannot be ſure of any thing; that we ourſelves exiſt, or that there are ſuch words in the Bible, but that we dwell in the midſt of *enchantments*, and in a mere *ideal* world, without any real objects about us: Then I cannot be ſure that 'tis not midnight darkneſs in the glaring light of noon-day, or that in this numerous aſſembly I don't ſtand here alone, without a ſingle perſon preſent with me. This would reflect an infinite diſhonour upon the God of nature, the wiſe Creator of the world, who upon this ſuppoſition, would have made us the moſt awkard and untoward creatures in all the world.

Beſides that this would deſtroy the great *proofs* of Chriſtianity, and all the evidence of *miracles*, which are nothing elſe but viſible facts, and *appeals* to the *ſenſes* of men; as when our Lord *healed* the ſick, and *raiſed* the dead. The truth of his *reſurrection*, upon which ſo great a weight is laid, was capable of no higher a proof; and therefore our Lord appeals to the ſenſes of the diſciples,

diſciples, when he appeared to them after his reſurrection; [5] *Behold my hands and my feet, that it is I my ſelf; handle me and ſee; for a ſpirit hath not fleſh and bones, as you ſee me have: And when he had thus ſpoken he ſhewed them his hands and his feet.* He appeals to their eyes, and hands, their ſight and feeling. And when *Thomas* was more ſcrupulous and cautious than the reſt of the diſciples, he offered him, with the greateſt condeſcenſion, and as the higheſt evidence, [6] *Reach hither thy finger, and behold my hand; reach hither thy hand and thruſt it into my ſide, and be not faithleſs but believing.* But how would this have been any ſatisfaction to their anxious and doubtful minds, if their ſight and feeling could have deceived them, or had not been a ſufficient proof.

The apoſtles made no higher pretenſion to convince the world of the truth of the fact, than that they were [7] *eye-witneſſes of his reſurrection*, and *his glory*; and could ſay, [8] *That which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life---that which we have ſeen and heard, declare we unto you.* I conclude therefore from all this, that that muſt be unreaſonable and abſurd which is evidently contrary to the ſober rea-

[5] Luke xxiv. 39. [6] John xx. 27.
[7] Acts iii. 15. 2 Pet. i. 16. [8] 1 Epiſt. John i. 1, 2.

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ſon and ſound ſenſe of all mankind, and would deſtroy the uſe and advantage of both, in every other caſe, as well as in this. But I advance further ſtill.

§. 5. It is an *impoſſible* ſenſe, and *cannot* be true; for it implies a great deal of contradiction in it. This proceeds upon this principle, That whatſoever implies an evident contradiction to the nature and reaſon of things, in any fact or propoſition, cannot be true, and is impoſſible to be done. No power whatſoever can do that which cannot be done, and which is no object of power. 'Tis a direct *repugnance* to all being and all power; for that which builds up one ſide of a contradiction, does neceſſarily, at the ſame time, deſtroy the other. So that 'tis really doing nothing, and producing no effect, and there is no need of any power to do nothing, much leſs of divine power. When the apoſtle ſays, That *God cannot deny himſelf*; and that 'tis *impoſſible for God to lie*; the meaning is, That the divine Being, who is infinitely wiſe and true, as well as Almighty, cannot act in contradiction to the immutable nature of things, and the infinite perfection of his own nature. [9] So to make a triangle a

[9] Ἄτοπα γὰρ ἃ σωτηλήσει ὁ παντοκράτωρ.

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ſquare, or a ſquare a circle; for that would deſtroy the nature of the triangle and circle, and they cannot be both at once, or either have the properties of the other.

Now the doctrine of *Tranſubſtantiation* plainly implies a contradiction in many undeniable inſtances. For example; It ſuppoſes the bread to be turned into the *broken* body of Chriſt, when he himſelf was preſent with his diſciples, and his body was *not* yet broken. For if the pronouncing theſe words by a Prieſt produces this wonderful effect, then ſurely the pronouncing them by Chriſt himſelf, muſt much more do it, for this was the leading inſtance to all the reſt. And then here was his *natural* body entire and whole before their eyes, by which he took the bread, and ſpoke theſe words; and the *bread* turned into his broken body; and ſo he had two diſtinct bodies at the ſame time, quite different from one another, one *entire*, and the other *broken*. This implies this evident contradiction, That his body was broken, and not broken at the ſame time, his blood ſhed, and not ſhed. If there were any change at that time, it muſt have been into his *whole* body, and not into his *broken* body; but that the ſame body ſhould be both whole and broken at the ſame time, is a direct inconſiſtency, and abſolutely impoſſible.

Beſides, it ſuppoſes his natural body, which is but *one*, to be at the ſame time *many*: 'Tis one body in heaven, and ten thouſand bodies on earth, and the ſame body divided and ſeparated from itſelf, which is a contradiction in *numbers*. Yea, 'tis one and the ſame body with quite different *qualities*; 'tis a *glorified* body in Heaven, and a *broken* body on earth; it exiſts ſpiritually and bodily at the ſame time; it had a being ſeventeen hundred years ago, and is made afreſh every day, *i. e.* it was in being before it began to be, and was in being, and not in being at the ſame time.

Further, it ſuppoſes the ſame *individual* body to be in innumerable *places* at the ſame time. 'Tis in heaven and earth, and in all the parts of the earth, wherever the ſacrament is adminiſtred, how remote and diſtant ſoever, at the ſame inſtant. This is a contradiction to the nature of body, which is naturally *extended* and impenetrable, and can occupy but *one* place at once, and is circumſcribed by it in proportion to its figure and magnitude. When any body is removed out of one place into another, it neceſſarily ceaſes to be in the former place, and one place muſt be without it, while the other poſſeſſes it. It being but *one* thing, it cannot be in both; for then it would be *two* things, and not one, which is contra-

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ry to the ſuppoſition. 'Tis a contradiction to all our notions of matter, and all our obſervations and experience, for the ſame *ſyſtem* of matter to be actually in more places than one at the ſame time, much more to be in ten thouſand places together.

If it be ſaid, 'Tis now a *ſpiritual* body, and not groſs *matter*; I anſwer, It was not a *ſpiritual* but a *mortal* body, when our Lord ſpoke theſe words: And if it be now a ſpiritual body, then how comes it to have fleſh and blood; when *fleſh and blood cannot inherit the kingdom of heaven?* However, if it be a true and proper body, it muſt neceſſarily partake of the eſſential properties of body, how much ſoever it is ſpiritualized, or elſe it will be no body at all. Not to add, That no *finite* being whatſoever, whether *body*, or *ſpirit*, can be conceived to be in more places than one, at the ſame time, tho' ſpiritual beings by their natural fineneſs and agility, can ſooner remove from one place to another, as the angel *Gabriel*, whom *Daniel* ſaw in a viſion at the beginning of his prayer, [1] *Being cauſed to fly ſwiftly, touched him about the time of the evening oblation.*

Once more, it ſuppoſes *accidents* to ſubſiſt without any *ſubject*, to which they be-

[1] Dan. ix. 21.

long. They allow there are the *accidents* of bread remaining; there are the figure, colour, ſmell and taſte; but the *ſubſtance*, it ſeems, is quite changed, and become the body of Chriſt. But what are they the accidents of? Not of bread, for there is no bread left. Not of the body of Chriſt, for that is a ſpiritual body, and *exiſts after the manner of ſpirits*, whatever that is. Then they muſt ſubſiſt of *themſelves*, and without any ſubject to which they belong: And then accidents become *ſubſtances*, for 'tis the property of a ſubſtance to *ſubſiſt of itſelf*; and then the ſame individual thing will have two contrary natures, it will be accident and ſubſtance too. The whole ſubject muſt be changed, accident and ſubſtance too, if there be any change at all, for they neceſſarily ſubſiſt together, and no accident can remain when the ſubject of it is gone; as you cannot conceive *extenſion* without ſomething extended, or *conſciouſneſs* and thought without a ſpirit. This is indeed ſuppoſing a building without a foundation, and raiſing caſtles in the air. This once occaſioned a ſmart repartee from a *Phyſician* in *France*, of the *Roman* communion, who, when preſt by an *Engliſh* Miniſter [2] with this difficulty, pleaſantly ſaid in the cloſe of the debate,

[2] The late learned and pious Mr. *Will. Lorimor.*

He thought the Fathers of *Trent* ought to have been condemned to feed only on *accidents* of bread all their lives, for bringing ſo great an incumbrance upon their faith.

If it be ſaid after all, and as the laſt refuge, That it is to be conſidered in the nature of a *miracle*, and as the effect of divine power, and is not to be meaſured by the ordinary courſe of nature, and maxims of reaſon and philoſophy; Why can't he turn bread into a body, as well as *water into wine*, and multiply a *few loaves* to feed a great *multitude?* Nothing is impoſſible to Omnipotence, and 'tis great preſumption to *limit the Holy One?* [3] I anſwer, That this is not a *miracle*, but a *contradiction:* "A "miracle is an extraordinary work of God, "above the ordinary powers of nature, evi- "dent to ſenſe, and deſigned for convicti- "on". So were all the miracles of *Moſes* and Chriſt. But here is nothing of the nature of a miracle, for there is no evidence to ſenſe, or any ground of conviction to the mind. 'Tis indeed a flat *contradiction* to nature, which is no object of power, and impoſſible to any power, moſt of all to the divine Power, which is always founded in the higheſt reaſon, and governed by the greateſt wiſdom.

[3] *Profeſſion of Catholick Faith, extracted out of the Council of* Trent, p. 28.

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The difference in the caſes is very evident, for when the water was turned into wine, it ceaſed to be water, and loſt all the properties of it; it had no longer the colour and taſte of water, but was ſublimated and enriched into wine. The caſe ſhould ſtand thus to make it parallel, That the water was *confidently ſaid* to be turned into wine, and yet had all the properties of water ſtill, and none of the properties of wine; and then I doubt it would no more have been thought a miracle, than it would have ſatisfied the gueſts at the feaſt. So the *loaves* were multiplied by the power of Chriſt, by the addition of more loaves, and this we can eaſily conceive poſſible to divine Power. But here bread is ſuppoſed to be turned into a human body, and into as many bodies as there were crumbs in thoſe loaves, and yet has nothing but the appearance of bread all the while, and without any form and figure, or any property of a body at all.

If none of theſe are contradictions, it will not be eaſy to ſay what is; and if any one contradiction can be fairly faſtened upon it, it *cannot* be true, and is *impoſſible* to be the ſenſe of theſe words.

I add further,

§. 6. They were not ſo underſtood in the *firſt ages*, and by the *earlieſt writers* of the Chriſtian

Chriſtian church. There is ſcarce any thing in which the church of *Rome* puts in a ſtronger claim, or makes a louder boaſt, than the ſenſe of *antiquity*, and the judgment of the *antient Fathers*, tho' in points peculiar to Popery, and in which they differ from the Proteſtants, ſcarce any thing is leſs fair, or more unjuſt. Now tho' we acknowledge nothing as an *authoritative rule of faith*, but the holy ſcriptures, the great charter of the Chriſtian church; yet it muſt be allowed that the firſt ages and firſt writers, eſpecially for the firſt three hundred years, had ſome opportunities and advantages of knowing the ſenſe of ſcripture, beyond what we have at this diſtance of time, eſpecially with relation to matters of *fact*, and the *practice* of the church; and we refuſe not their arbitration in the preſent caſe.

Tho' it would not be proper in a popular auditory, nor ſtand with the limits of a ſingle diſcourſe, to go diſtinctly into this argument now; yet thus much I may ſafely venture to undertake, That no chriſtian writer, of whom we have any records remaining, for more than five hundred years, ever ſpake of Tranſubſtantiation, as now underſtood in the church of *Rome*, neither *name* nor *thing*. They give no ſuch ſenſe of theſe words, but ſpeak many things which

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are contrary, and inconſiſtent with it. I confeſs they ſometimes ſpeak of the ſacrament, in their popular diſcourſes, with ſtrong figures of rhetorick, and high expreſſions of reverence and affection, as they alſo do of baptiſm; and as devotional writers often do in other ſubjects, as well as this, eſpecially where there has been no controverſy about them; but they nevertheleſs declare their ſenſe of this matter in a great variety of expreſſions. Thus [1] *Juſtin Martyr*, and [2] *Irenæus* in the *ſecond* century; [3] *Tertullian*, [4] *Origen*, and [5] *Cyprian* in the *third*; [6] *Euſebius*, [7] *Baſil*, [8] *Chryſoſtome*, in the *fourth*, ſpeak of being *nouriſhed* with the food of

[1] Apol. 2. 98. Τρεφὴ ἐξ ἧς αἷμα καὶ σαρκὸς κατ' μεταβολὴν ἡμῖν. Dial. cum Trypho. Τύπῳ ἦν τοῦ ἄρτου τῆς εὐχαριστίας ὃν εἰς ἀνάμνησιν τοῦ πάθους Ἰησοῦς Χριστὸς ὁ κύριος ἡμῶν παρέδωκε ποιεῖν.

[2] Adv. Hæreſ. l. 4. c. 34. Sed Euchariſtia ex duabus rebus conſtans, terrena & cæleſti.

[3] Adv. Marcion. l. 1. Quo ipſum corpus repræſentat. L. 4. c. 4. Figura corporis mei.

[4] In Matt. xv. ὡς τυπικοῦ καὶ συμβολικοῦ σώματος ἄρτου.

[5] Epiſt. 63. ad Cecil. Sola [aqua] Chriſti ſanguinem non poteſt exprimere. In aqua vidimus populum intelligi, in vino oſtendi ſanguinem Chriſti.

[6] Dem. Evang. l. 5. c. 10. διὰ συμβολῶν τοῦ σώματος ἄρτου. L. 5. τὴν εἰκόνα τοῦ ἰδίου σώματος.

[7] Epiſ. 289. ---- ἐν τῇ ἐκκλησίᾳ ὁ ἱερεὺς ὀπτίδωσι τὴν μερίδα.

[8] In Cor. i. Hom. 24. Τί γάρ ἐστιν ὁ ἄρτος; σῶμα Χριστοῦ. Τί δὲ γίνονται οἱ μεταλαμβάνοντες; σῶμα Χριστοῦ. Οὐχὶ σώματα πολλὰ, ἀλλὰ σῶμα ἕν. Homil. 17. in Epiſt. ad Heb. ---- μᾶλλον δὲ ἀνάμνησιν ἐργαζόμεθα θυσίας.

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the Euchariſt; and ſay, it conſiſts of an *earthly* and *heavenly part*; that 'tis the *image* and *figure* of his body, and *expreſſes* and *repreſents* it. [9] St. *Auſtin*, who lived in the *fifth* century, and is in great eſteem in the church of *Rome*, calls it a *figure* and *ſign* of his body and blood; and ſays, his *body is in heaven*, and the ſacrament is the *reſemblance* and *repreſentation* of it. He ſays expreſſly, That it is a *figurative ſpeech*, and muſt be *ſpiritually underſtood*. [1] *Theodoret* ſays, He *honoured the ſymbols with the name of his body and blood*, not *changing nature*, but *adding grace to nature*; and that they remain in their *former ſubſtance, figure and appearance*; and may be *ſeen and handled as before*. [2] Pope *Gela-*

[9] Cont. Adamant. c. 12. Non enim Dominus dubitavit dicere, *Hoc eſt corpus*, cum daret *ſignum* corporis ſui. He lays down a rule to diſtinguiſh the *literal* and *figurative* ſenſe of *ſcripture*, and aſſigns the ſacrament as an inſtance of the latter. De doctr. Chriſt. l. 3. c. 16. And de Verb. Apoſt. Serm. 2. Si quod in ſacramento viſibiliter ſumitur, in ipſa veritate ſpiritualiter manducetur, ſpiritualiter bibatur.

[1] Τὰ ὁρώμενα σύμβολα τῇ τοῦ σώματος καὶ αἵματος προσηγορίᾳ πεπίστευκεν, οὐ τὴν φύσιν μεταβολὴν ἀλλὰ τὴν χάριν τῇ φύσει προστεθεικώς. Dial. 1.

[2] De duab. naturis in Chriſto. Et tamen non eſſe definit ſubſtantia vel natura panis & vini; & certe imago & ſimilitudo corporis & ſanguinis Chriſti, in actione myſteriorum celebrantur. So, Sacramentum memoriæ. Auſt. cont. Fauſt. l. 20. c. 21. Aliquod pignus derelinquat. Hier. in 1 Cor. ii. τὴν εἰκόνα ἀρχέτυποι, & τοῦ ὄντος σώματος ἀντίτυπα. Theod. Dial. i. Ἐν τύπῳ γὰρ ἄρτος δίδοται σοὶ σῶμα, καὶ ἐν τύπῳ οἶνος δίδοται τὸ αἷμα. Cyr. Catech. Myſt. 4.

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ſius, who lived in the ſame century, ſays, It *ceaſes not to be the ſubſtance and nature of bread and wine*, but is the *image and reſemblance of Chriſt's body and blood.* 'Tis often called by later writers, The *ſacrament of remembrance*, the *pledge* of an abſent friend; the *ſymbols*, and *antitype* of his body.

There is no antient *liturgy* which contains any prayer to this purpoſe at the *Euchariſt*; that in the [3] *Clementine Conſtitutions*, and thoſe aſcribed to [4] St. *Baſil*, and [5] *Ambroſe*, plainly expreſs the contrary. The great Council of *Conſtantinople* in the eighth century, which condemned the worſhip of images, declared, That it was the *image of his living body*, which was made, *after a precious and honourable manner* [6]. And this is acknowledged by ſome of their own ſchoolmen, of the greateſt authority and eſteem; as *Scotus*, *Durandus*, *Ockam*, &c.

On the contrary, It was firſt ſtarted by a Monk at the beginning of the *ſeventh* century; and was afterwards countenanced

[3] Προσφέρομέν σοι τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο. We offer to thee this *bread* and this *cup*. l. 4. c. 12.

[4] Προσθέντες τὰ ἀντίτυπα τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ. Antitypes of his body and blood.

[5] L. 4. c. 5. Which is the *figure* of the body and blood of Chriſt our Lord.

[6] Conc. Conſtant. Act. 6.

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by the ſecond council of *Nice*, which firſt introduced the worſhip of images, and with a deſign to ſupport it, in oppoſition to the Council of *Conſtantinople*. It was afterwards brought into the *Latin* church at the latter end of the ninth century;[7] but was conteſted and oppoſed for above three hundred years, by many of the moſt learned and pious men of thoſe times; and was not made an article of faith till the fourth *Lateran* Council, under Pope *Innocent* the third, in the twelfth century; and that in a very imperious and unprecedented manner, by the meer authority of the Pope, without the concurrence and conſent of the Synod;[8] the ſame Pope who *depoſed* our King *John*, and firſt ſet up the *Inquiſition*. It was not properly eſtabliſhed till the council of *Trent* in the fifteenth century. This is the pedigree of this ſpurious offſpring; theſe the circumſtances of it's conception and birth. 'Tis ſo far then from

[7] *Paſchaſius Rathbartus* firſt formed it into ſhape and brought it into the Weſtern church, but was vigorouſly oppoſed by *Rabanus Maurus* Archbiſhop of *Mentz*, the moſt conſiderable man of thoſe times, who ſays, It was an *error newly broached*, and which he *oppoſed with all his might*. Epiſt. ad Heribaldum, c. 33. And there was a famous conteſt for a long time by *Berengarius*, which occaſioned the meeting of two ſynods, and ſeveral hearings before the Pope; and by *Bartram* and others, afterwards. See a learned and ingenious diſcourſe of the late Mr. *Thomas Goodwin* of *Pinner*: *Tranſubſtantiation a peculiar Doctrine of the Church of* Rome, 1688.

[8] Matt. Paris in ann. 1215.

being any doctrine of the *antient church*, that 'tis a *novel* doctrine, of a late date;[9] brought into the church in a corrupt and ignorant age, by an ill man, to ſerve a bad purpoſe, and in a very extraordinary manner.

§. 7. It naturally leads to great *immoralities*; to *idolatry*, *cruelty*, and *profaneneſs*. 'Tis not a meer abſtract *ſpeculation* which reſts in the mind, but it affects the *practice*. The bread and wine being ſuppoſed to be changed into the body and blood of Chriſt, is adored with the [1] *ſupreme worſhip which is given to the true God*, by ſolemn prayer, the loweſt proſtrations, and higheſt marks of homage. Now whatever worſhip is due to the body of Chriſt together with his ſoul and Divinity; if it appears from what has been ſaid, that there is no ſuch thing, or any body of Chriſt in the ſacrament at all, but only bread and wine, ſet apart in commemoration of it; then it muſt be acknowledged, that all this homage and devotion is miſplaced, and is worſhipping a meer creature, and without any warrant and appointment, which is the true notion of idolatry. And tho' I know 'tis ſaid, That however in that caſe, 'tis only

9 In ſynaxi Tranſubſtantiationem ſerò definivit Eccleſia. *Eraſm.* in 1 Cor. vii. p. 472. Edit. *Baſil.* 1535.

[1] Conc. Trid. Seſſ. 13. c. 5.

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ſimple error, and not idolatry, becauſe the homage is deſigned to be paid to Chriſt, and not to bread and wine; that then indeed they are *miſtaken*, but not idolators; yet I think we juſtly charge the *opinion* and *practice* with idolatry, for I meddle not with the *perſons* of men; at leaſt till they have fairly anſwered our arguments, and ſufficiently ſupported their own; becauſe it has the nature of idolatry in it, and is, worſhipping a creature; to be ſure as much as worſhipping by miſtake an *unconſecrated* hoſt, which ſome of their own writers allow to be ſo; and their intention will not alter the nature of things, whatſoever abatement it may be of the crime. Beſides that this would juſtify the *Jewiſh* and *Heathen* idolatry, which is ſo ſeverely condemned in the ſcripture; and is contrary to one great *deſign* of Chriſtianity, which was to bring men to the worſhip of the true God, and baniſh all idolatry out of the world; to *turn men from idols to ſerve the living and true God.* I am ſure ſo many things are required, in the qualification and intention of the prieſt, and the qualities of the bread, to make the conſecrated hoſt a proper object of adoration; that it muſt needs, upon their own principles, be full of hazard and almoſt impoſſible to be ſecure from the danger of it. And that cannot be a *ſafe* way of religion which is liable to ſo great an evil in their daily worſhip. And

And certainly 'tis the greateſt inſtance of *inhumanity* to eat the fleſh and blood of any human perſon, and much more of the *Saviour* of the world; and eſpecially in the caſe of the Virgin *Mary*, who if ſhe ever communicated, which I ſuppoſe will not be denied, did eat the fleſh and blood of her own child; as *Saturn* is fabled by the *Heathen* poets, to have devoured his own children: Beſides the numberleſs lives which have been ſacrificed to this idol, and the altars ſtained with the blood of martyrs. The great ſymbol of union and love has been made an engine of hatred and violence, of the moſt unchriſtian anathema's, and inhuman cruelties, in many parts of the world, in former, and later ages.

And 'tis the higheſt inſtance of *prophanation*, to eat the *real* body of Chriſt, his very *fleſh* and *blood*, which then muſt partly turn into the nouriſhment of the body, and partly go into the draught; which is too horrid to bear a thought, or admit an aggravation. I only add,

§. 8. 'Tis an infinite *ſcandal*, eſpecially to infidels and unbelievers, and an effectual *prejudice* to the propagation and entertainment of the goſpel in the world. 'Tis the higheſt offence to a great part of the *Chriſtian* world, to ſee men worſhip the hoſt, and

and fall down to a bit of bread. The greateſt part of the *Greek* [2] church, the *Moſcovites*, *Armenians*, the *Neſtorians*, the *Maronites*, *Ethiopians*, and the vaſt empire of the *Abyſſines*, *&c.* and all the *Proteſtant* churches, which together make a greater body of Chriſtians than thoſe in the communion of the *church of Rome*, have an irreconcilable prejudice to the doctrine, and can never unite upon this foot. They ought according to the apoſtle's rule, upon this account, to remove the offence out of the way: [3] *That no man put a ſtumbling-block, or occaſion of falling in his brother's way:* And, [4] *Give none offence, neither to the Jew nor the Gentile, nor the church of God.*

But what is more conſiderable, 'tis an infinite prejudice to the *unbelieving* world, and hinders the progreſs of the goſpel wherever it comes to be known. The *Jewiſh*, the *Mahometan*, the *Pagan* world, look upon it as monſtrous and ridiculous, for men to make their God, and eat him when they have done. It reflects an infinite diſhonour upon the Chriſtian doctrine, and expoſes it to ſcorn and contempt. [5] They

[2] Mr. *Claud.* Doct. Cathol. de l'Euchar. *Smith* De ſtatu hodierno Eccleſiæ Græcæ. *Ludolph.* Hiſtor. Ethiop. l. 3. c. 5. n. 45.

[3] Rom. xiv. 13. [4] 1 Cor. x. 32.

[5] Ecquam tam amentem eſſe putas, qui illud quo veſcatur, Deum credat eſſe? *Cicer.* De natur. Deor. l. 3.

can

can never bring men to believe *Chriſtianity* to be true, but upon reaſons which will prove *Tranſubſtantiation* to be falſe, and there will be juſt ſo much reaſon againſt the one as there can be for the other. Indeed it deſtroys the great evidence upon which it ought to be received, and which was deſigned to convince the world. And tho' their *zeal* and *induſtry* in propagating the Chriſtian religion in heathen countries, may juſtly deſerve commendation, and in ſome reſpects be an example to others; yet we cannot but deteſt the ſhameleſs ſavings, and deceitful ſhifts of their *Miſſionaries*, who conceal and diſſemble the matter, and attempt to reconcile them by ſcandalous compliance, and falſe pretences; for the truth of which I appeal to the late conduct of the *Jeſuits* in *China*.

If it be ſaid, That this is nothing peculiar to *their* doctrine, that it gives offence to the world, for ſo did the doctrine of the *croſs* at firſt; and the preaching of *Chriſt crucified*, by the apoſtles, was [6] *To the Jews a ſtumbling-block*, and to *the Greeks fooliſhneſs*: I anſwer; It was ſo through their own *fault*; from the prejudices of their own minds, and the falſe notions they had entertained; not from the *nature* of the thing. There

[6] 1 Cor. i.

was

was nothing abſurd and unreaſonable, but the greateſt wiſdom and kindneſs, in ſaving the world by the death of Chriſt, which the church of *Rome* acknowledges as well as we: But the caſe is otherwiſe here; the *matter* is infinitely abſurd, and ſhocking to all reaſonable nature. The offence ariſes from the *nature* of the thing, and is a ſcandal, not only to the unbelieving world, but to far the greater part of the Chriſtian world too.

I ſhall deduce this *corollary* from what has been ſaid, That the *adoration* of the hoſt; the *ſacrifice* of the Maſs as a propitiation for the quick and the dead; and the communion *in one kind*, are utterly groundleſs, and without foundation; for as they all go upon the ſuppoſition of Tranſubſtantiation, and entirely depend upon it, ſo if the foundation is removed, they muſt neceſſarily fall too.

I ſhall conclude with this *practical reflection* upon the whole. What juſt matter of *aſtoniſhment* is it, on the one hand, that ſo many nations of men, many of whom are of exquiſite *learning* and refined *ſenſe*; many, I doubt not, truly *pious* and devout; ſhould ever be brought to agree in ſo *complicated an abſurdity*, without any neceſſity, or probability, againſt all reaſon and poſſibility, and to ſo great a miſchief and inconvenience to the Chriſtian in-

tereſt, with ſo little ſhadow of reaſon for it, and ſo many ſubſtantial and undeniable reaſons againſt it. How unſpeakable are the prejudices of education, the bias of worldly intereſt, and the awes of authority and power! One cannot forbear thinking of thoſe awful words of the apoſtle; [7] *Becauſe they received not the love of the truth, that they might be ſaved, for this cauſe God ſent them ſtrong deluſions to believe a lye.* No wonder that men of freer minds, or greater honeſty, in Popiſh countries, are often tempted, when they apprehend ſo great an abſurdity in the Chriſtian doctrine, to throw off all belief of the Chriſtian revelation, and become *ſecret Deiſts*; which is ſaid to be the caſe eſpecially in *Italy*, from whence this doctrine ſprang, and where it is triumphant.

And what reaſon have we, on the other hand, to be *thankful* to God, for the invaluable bleſſing of the *Reformation*, which delivered us from the tyranny and ſuperſtition of the church of *Rome*, and reſtored in ſo great a meaſure the *rights* of *conſcience*, and *purity* of the Chriſtian *worſhip*. We partake of the ordinances of the goſpel, according to the inſtitution of Chriſt, without the groſs mixtures of ſuperſtition and

[7] 2 Theſſ. ii. 10, 11.

idolatry.

idolatry. May it ſpread and prevail, in God's good time, thro' the whole Chriſtian world, and be carried every where to a cloſer conformity to the Chriſtian rule; may we never forfeit ſo great a bleſſing by our unworthineſs and abuſe; but ever enjoy it ourſelves, and tranſmit it down to the lateſt poſterity.

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APPENDIX.

I SHALL add three hiſtorical paſſages relating to this ſubject, which I believe will be allowed to be very remarkable.

One is the noble challenge of the excellent Biſhop *Jewel* in a ſermon at *Paul's-Croſs*, 1560. *If any learned man of all our adverſaries, or if any learned men who are alive, be able to bring any one ſufficient ſentence, out of any one catholick doctor or father, or out of any old general council, or out of the holy ſcriptures of God; or any one example of the primitive church, whereby it may be clearly and plainly proved, That there was any private maſs in the whole world at that time,----or that the People were then taught to believe that Chriſt's body is really, ſubſtantially, corporally, carnally, or naturally, in the ſacrament,---I promiſe then that I will give over, and ſubſcribe*

ſcribe to him. But I am well aſſured that they ſhall never be able truly to alledge one ſentence; and becauſe I know it, therefore I ſpeak it, leſt you haply ſhould be deceived. Works, p. 58.

When Cardinal *Perron* was ask'd by ſome of his friends, in his laſt ſickneſs, What he thought of *Tranſubſtantiation?* He anſwered, That it was a MONSTER. And when they asked him, How then he had writ ſo copiouſly and learnedly about it? He replied, That he had done the utmoſt which his *wit* and *parts* had enabled him, to *colour over this abuſe, and render it plauſible*; but that he had done like thoſe who employ all their force to defend an ill cauſe. *Drelincourt, Reponſe à letres de Monſeig. le Prince Erneſt aux cinq Miniſtres de Pari. Genéve* 1664.

The laſt is a paſſage of Archbiſhop *Uſher*, a prodigy of *learning* and *humility*; who having been ſo happy as to convert ſeveral *Roman* Prieſts from their errors, and enquiring diligently of them, What they, who *ſaid Maſs* every day, and were not obliged to confeſs *venial ſins*, could have to trouble their Confeſſors with? They ingenuouſly acknowledged to him, That the chiefeſt part of their conſtant confeſſion, was

was their *Infidelity* as to the point of *Tranſubſtantiation*; and for which they mutually acquitted and abſolved one another. Preface to Archbiſhop *Wake*'s *Diſcourſe of the holy Euchariſt in two points, of the real Preſence and Adoration*, 1688. who bore a noble part in the *Popiſh Controverſy* in the Reign of King *James* the ſecond.

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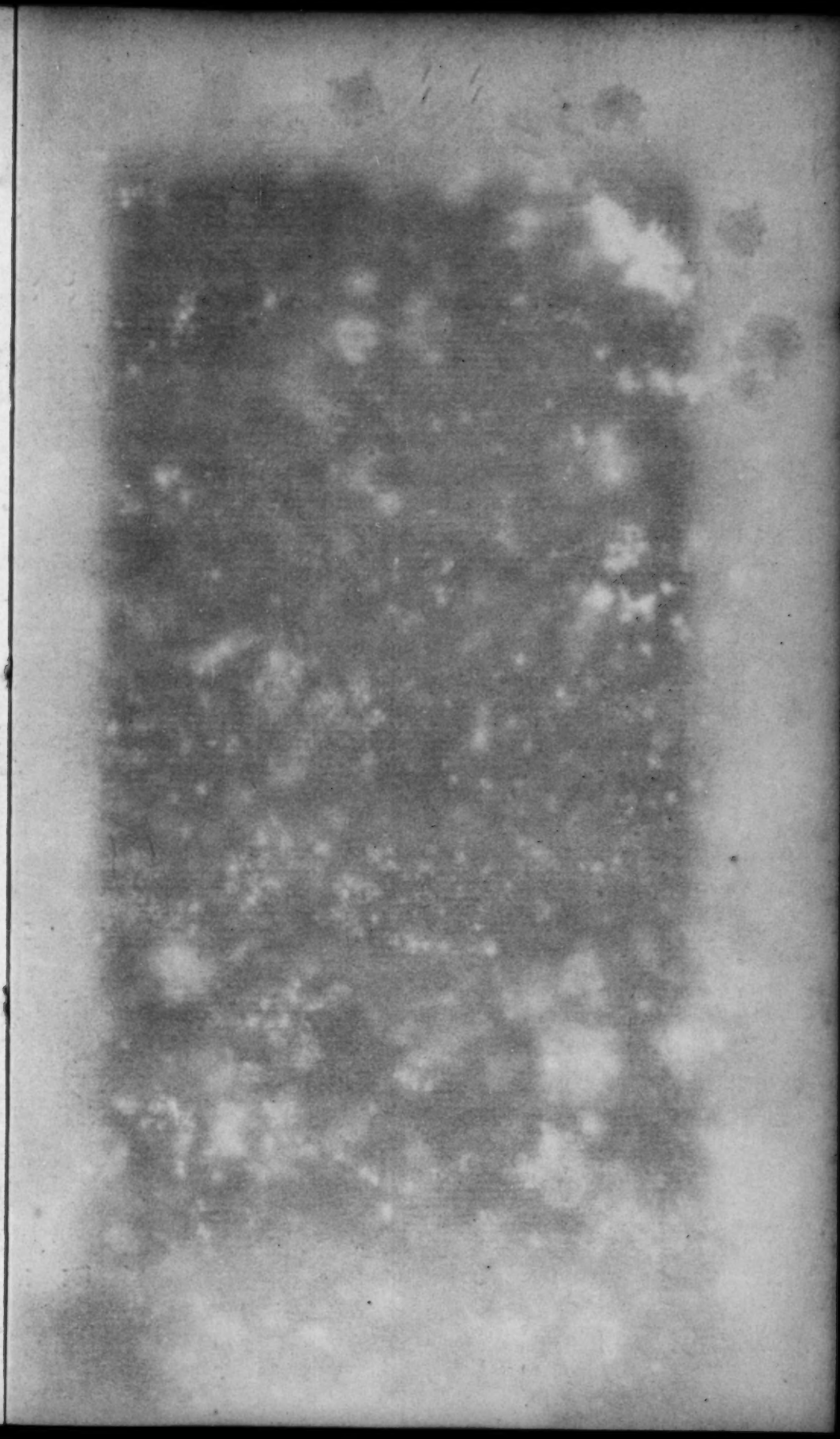
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